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The Protestant Review

Volume XXXIV, Number 1
January, 1917

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The Protestant Review

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A MONTHLY MAGAZINE
Published by
CHRIST'S MISSION
EVANGELICAL—NON-SECTARIAN.
Founded by the late, the Rev. James A. O'Connor, 1883.
ELI M. ERIKSEN, Director.

331 West 57th Street, NEW YORK.

VOL. XXXIV. JANUARY, 1917. No. 1.

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SUBSCRIPTION RATES, POSTPAID.

All subscriptions are payable annually in advance.

Subscription per year	**$1.50**	**To Ministers and Missionaries**	**$1.00**
Single copy	15	Twenty or more copies, each	10
Ten copies to one address, per year, each	1.25	Agents, 20 or more copies per year, each	1.00

Subscription per year in English money, Six shillings threepence.

Remittances should be made by Check, P. O. Money Order, Express Order or Draft on New York, made payable to Christ's Mission or to The Protestant Review, 331 West Fifty-seventh Street, New York. Cash should be sent by Registered Mail. United States postage stamps received in small quantities and small denominations. Do not send stamps above ten cents each. Do not send Canadian or other foreign stamps or money.

Expiration. The date of the address label, on the wrapper, indicates the month and year of the expiration of the subscription. It is a bill when the subscription price is past due, and a receipt after payment is made and the date is changed.

Change of Address. In making changes, send both old and new address.

Correspondence. Address all correspondence to the Director of Christ's Mission, 331 West 57th Street, New York City.

Entered at the Post Office, New York, as second-class matter.

I LEAVE IT ALL WITH THEE

"I will trust and not be afraid."—Isaiah 12 : 2

O God, I leave it all with Thee;
Thou leadest me;
And though at times my way seems drear,
I will not fear.

Do not I know that I am Thine,
And Thou art mine?
Why then should I be filled with care,
Or why despair?

There is an eye, a loving eye,
That from the sky
Is watching o'er me when I dread
My path to tread.

There is a voice, a gentle voice,
Bids me rejoice,
E'en in the very gloomiest hour
When storm-clouds lower.

There is a hand omnipotent,
And I'm content;
While I can trust that hand divine
Is holding mine.

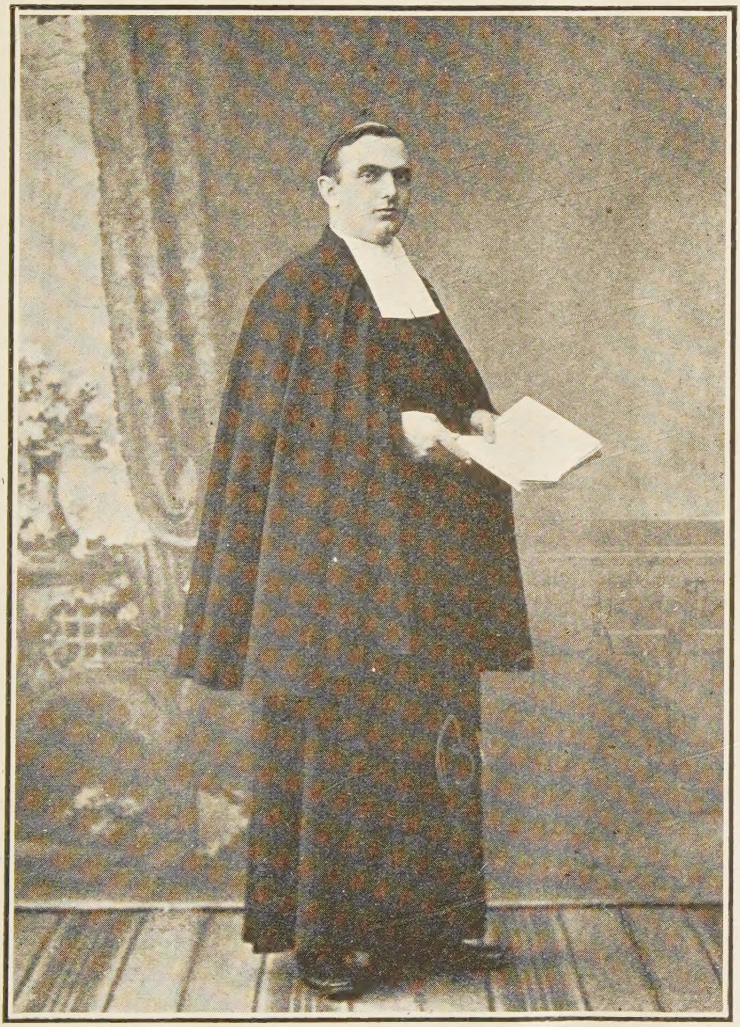
There is a heart of tenderness,
And its caress
Is balm to my poor troubled breast,
And gives me rest.

That eye, that voice, that hand, that heart,
Sweet peace impart;
And in them all by faith I see
One who loves me—

One whom I ever trust and love
All friends above,
On whom to all eternity
I will rely.

Then, Lord, I leave it all with Thee;
Thou strengthenest me;
And if the way seem dark and drear
I will not fear.

REV. PETER STRYKER, D. D.



ELI M. ERIKSEN, DIRECTOR OF CHRIST'S MISSION, IN HIS GARB AS A MARIST MONK.

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The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

Vol. XXXIV JANUARY, 1917 No. 1

EDITORIAL NOTES

And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.—John 17: 3.

The old year has passed, forever; the New Year has come. What it holds for the unfoldment of human destiny is hidden from our eyes. But the world conditions of our time do not uphold the optimistic theory that the world as a whole is growing better. In spite of the strenuous efforts of innumerable individuals and societies for the renovation and improvement of humanity it would be impossible to choose from among them the message exactly fitted to the world's needs.

But, thank God, we can still shut our eyes to the foolishness and vain philosophies of man, and going to His Word for light, find in it not only the explanation of "the things that are," but a message from above appropriate to our condition.

The text we have chosen was given to us, and we pass it on to our readers, as being at once the explanation of the great need of the world, and the first lesson we have to learn if we would reach the goal of our existence, the fulfilling of our Father's will, which is our sanctification.

In the midst of death, the aspiration of the human soul is life, more life, eternal life. The Master tells us that *to know God is life eternal.* The world needs to know God, and the knowledge of God is the only true remedy for the ills of humanity.

The horrible abyss of war into which the so-called "Christian" world has been plunged, with all its appalling consequences and the apparent impossibility of bringing about peace, show that it is not so much the atheist who needs to know God as the professing Christian who needs a more perfect revelation of Him and of Jesus Christ, the Prince of Peace, whom He has sent.

And if we study the religious differences of the world we shall find that the evil lies not so much in a lack of zeal toward God as in the ways adopted to please Him. This shows how little we know of His Nature, and how easy it is to offer Him an unreasonable sacrifice, born of our "carnal mind."

Ignorance is darkness. Seek the light. Jesus said, "Seek, and ye shall find." Let us take this aspiration of the heart of Christ as our motto for the year, and as we grow in the knowledge of God, and of Jesus Christ, His "sent One," our power for good will grow in proportion. Then shall we be as the salt of the earth, and as lights in the world. And this shall be our crown of rejoicing that in the light we receive from Him many other seeking souls shall "see light."

BY WAY OF EXPLANATION.

In order to attend to the work of Christ's Mission, our pastoral visit to the Mission in Porto Rico had been postponed for over two years. The way being opened for me to go in November last, I have been absent for two months attending to the needs of that work.

On my return I learned that the Board of Trustees of Christ's Mission had been unable to find an editor for the Protestant Review and, at their request, I have promised to edit the January and February numbers, in order to give them more time. As we were well along in the month of January without any material prepared, it will account for the late appearance of this issue.

This is, of course, a labor of love, without any remuneration, but we feel we cannot give any more of our time as we have already given several numbers.

WILSON UPSETS CHURCH'S PLANS.

The "Evening Sun" for January 12, 1917, publishes the following:

Washington, January 12.—St. John's Church—the church of the Presidents—has lost the headliner for its centennial celebration, the main session of which is scheduled for to-morrow afternoon. The President will not make an address.

For several weeks invitations to the centennial celebration have been out. They are most imposing invitations, engraved

on heavy 8 x 10 cards, bearing in one corner the date "1817" in silver and in the other "1917" in gold. Only members of Washington's most exclusive circles have received them.

But if the hoi polloi cared to know what their betters were doing they might see the card—and the accompanying program—framed in the vestibule of the famous old church. The program is interesting. It sets forth that the celebration is to extend over January 13th and January 14th, and its main event is to be a service or meeting, held in the church Saturday afternoon, January 13th, with addresses by the President, the Bishop of Washington, Senator Henry Cabot Lodge, the Rev. Wallace Radcliffe, D.D., and Admiral Charles H. Stockton, U. S. N. retired.

WILSON WON'T EVEN ATTEND.

It now develops that the President is not to speak. He is not even going to be present. The rumor current—and it is creating considerable disturbance under the serene surface that the dignified congregation at the historic old church always maintains—is that the President, after accepting, withdrew his acceptance on learning that Senator Lodge was to speak. He objected to speaking from the same platform with the Senator from Massachusetts, who had in the campaign accused him of permitting a postscript to be added to the Lusitania note, telling Germany not to be worried, it was not to be taken quite so seriously, or words to that effect, or possibly the intimation had been conveyed to Germany by Ambassador Gerard, under instructions from Washington. The President indignantly denied the postscript, but said nothing as to instructions.

At the White House they say that the President is not going to speak; that he never said he would. And let it go at that. Certainly St. John's understood it had his promise! else why his name heading the list of speakers on the printed program?

Although several prominent members of St. John's, including members of the vestry, admitted the truth of the story outlined here, they all put the "official explanation" of the matter up to Dr. Ralph Jenkins, of 1732 Massachusetts Avenue, who had charge of the whole thing.

Dr. Jenkins refuses to explain. He was not anxious to discuss it at all. When first called on he was out, but his footman

decided to take to him a card notwithstanding, only to bring back the message that Dr. Jenkins could not possibly be bothered. Today he was again out, but was indiscreet enough to answer a telephone call in person.

"Yes, this is Dr. Jenkins," he said. "Oh, the St. John's celebration? No; the President will not speak. No, he will not be present at all."

"Why?" was asked.

"That is a matter that is not publishable. It is entirely between the rector and vestry of St. John's and the President.

"You won't get any information as to that from me nor from any member of the vestry. It is not the public's business. It is entirely our affair. No use going to any one else. I have had charge of this whole celebration, and I am not going to authorize any explanation. If you will pardon my saying so, it is absolutely none of your business."

MANAGER IS PEEVED.

Dr. Jenkins was plainly peeved. He quite agreed with those, including members of the vestry, who in admitting the truth of the story outlined by "The Evening Sun's" representative, had said:

"Dr. Ralph Jenkins is the one who has had charge of this whole affair. He arranged the program, invited the speakers and ran the whole thing himself. He is the man to speak with authority."

Mere parishioners, of course, and other members of the vestry seem glad to wash their hands of the "whole mess."

They admit there is a mess and it has caused considerable acrimony. But all that Dr. Ralph Jenkins will admit is that the address by the President, announcement of which has stared every worshipper and every tourist in the face who has entered St. John's for the last few weeks, and which has been repeatedly printed in the local papers, is not to be.

At the White House to-day it was explained that a committee called on the President about six weeks ago to invite him to speak at the St. John's centennial celebration. The White House officials had no information as to whether the President accepted the invitation or not.

All White House officials knew, they said to-day, was that a few days ago the President informed the committee that it would be impossible for him to give an address at the centennial celebration.

White House officials would not discuss the reports that the President had based his declination on the fact that Senator Lodge was taking part in the centennial program. They said they had no information whatever concerning this.

Senator Lodge discredited the report that the President had declined to speak because he was on the program.

"I think it very unlikely," said Senator Lodge. "Although I seldom speak outside when Congress is in session, I consented to do so at the request of Dr. Smith, who is an old friend. So far as I am aware the President has at no time accepted an invitation to speak."

We do not believe that just at this time, when the President is so absorbed in his efforts to bring about peace in Europe, he would allow any rancor against Senator Lodge to influence him to such an extent as to prevent him from accepting an invitation or fulfilling an engagement, merely because the Senator was also one of the guests.

We cannot think either that his ideas of "neutrality" would so far carry him away as to prevent his taking part in a Protestant anniversary celebration.

But we should like to know just what are the by-laws of that Catholic organization, called St. Peter's Society, of which he and Mr. Tumulty were made members some years ago. We hope that such affiliations will not influence our President. We know, however, that in New Jersey a great movement is being promoted among the members of this society to prevent their taking part in any Protestant demonstration, whether it be religious, charitable or otherwise.

LETTER OF THE NEW DIRECTOR

My dear Friends:

I desire to wish you all a very happy New Year and to thank you for the past for every token of love, care and sympathy that you so freely have bestowed upon me as a stranger in a strange land, that has become to me a dear home of refuge and shelter and comfort in time of most trying circumstances.

You will remember in the magazine of August, 1916, there appeared an article referring to Brother Eriksen, an ex-monk of Scotland, arriving at Christ's Mission, at that time under the directorship of Bishop Ferrando. I now take the liberty and count it an honor to introduce myself to you as the one appointed to take the place as director of Christ's Mission, a noble and glorious work started by Father O'Connor. I hope by the help of God and your generous support in every way that I shall be able to lift the banner of the liberty of Christ Jesus aloft, and sounding the trumpet calling every citizen of town and village in the United States to attention, for danger is nigh. "He that dashes to pieces is coming up before our faces; keep your munition, and watch the way, fortify your powers mightily." (Nahum 2: 1.)

But before I say any more concerning the future, I desire to thank the reverend gentlemen, the Trustees of Christ's Mission, for the confidence they have shown me by calling me to the responsible position. I also thank the bishop for so kindly receiving me and inviting me to the Mission, where I have found a host of true and loyal friends that have stood by me during those months, for which I am indebted and grateful for all that has been done.

It is with gratitude to God that I look upon the past six months of success. Meetings have been held in many places under the auspices of every denomination, and Catholics have been brought to the fountain of salvation; young girls have been rescued from the trap of mixed marriages, children have been saved from convent schools, Protestants have been stirred and awakened from their dreams of indifference. Christ's Mission is, as it were, born again. Thursday evening a lecture is usually given to an overcrowded audience, and Sunday afternoon has

been very successful. The lantern slides of the Carmelite Nun, and of my own life, have aroused the indignation of the people to urge the nation to hasten the inspection of monasteries and convents.

I intend to write an article for the magazine every month, giving the story of my conversion and escape from the monastery, my excommunication and imprisonment, my law case that prostrated Rome at my feet. But having been ill for some time I beg to be excused for this time and hope that the future will enable me to do more than I have done. May I ask your prayers and every effort and help for the success of the Mission, which is needed more than ever before?

Yours sincerely,

Eli M. Eriksen, Director.

SECRET OF THE PRIEST'S POWER

Protestants sometimes get impatient with Roman Catholics who allow their priests to dictate their public conduct. There are many good Roman Catholics, of course, who do not allow the priests to cast their ballots, but they are exceptions. The rule is, that as the priest says, so the voter does.

We will cease to wonder at this docility of the Roman Catholic elector if we grasp the position which the priest occupies in his mind. To a Protestant, his pastor is a man, but to a Roman Catholic, his priest is a god. He has the power to forgive his sins, and only through him as the mediator between God and man does a faithful Romanist believe he can get to heaven.

This is the teaching of the Church, and wherever that teaching is effective we have no right to look for anything but the most childlike obedience to the commands of the priest.

Let any Protestant ask himself what his relations would be to his pastor if he really believed that the gates of heaven would swing ajar only at the request of his spiritual father. Would he not comply with every demand made upon him, especially if such demands were accompanied with a threat that there would be withheld from him the sacrament or whatever formal observances might be necessary to secure his entrance into paradise?

Not many men, after all, will jeopardize their hope of heaven

for the luxury of casting their ballot according to their own views, rather than the views of the priest.

To show the position which the priest occupies in the minds of his people, we quote from a sermon delivered recently in the city of Quebec. The occasion was the burial of a priest. Rev. Father Stephen Connolly was the preacher. He enlarged upon the power of the priesthood, and among other things he said: "THE PRIEST IS ANOTHER CHRIST, AND HIS OFFICE IS TO CONTINUE THE WORK OF THE REDEMPTION." He quoted Saint Ambrose as saying that the same difference exists between the power and dignity of a king and a priest, as between base metal and refined gold, or between earth and heaven." Further, he said: "An EARTHLY MONARCH MAY ISSUE ORDERS TO HIS SUBJECTS; THE PRIEST COMMANDS GOD HIMSELF." And again: "The priest loosens the shackles which bind the sinner to sin; THE PRIEST IS THE MEDIATOR BETWEEN GOD AND MAN; he alone can, and does offer to the Heavenly Father a sacrifice in every way worthy of Him, since it is no less than His divine Son."

That is the kind of teaching Roman Catholics receive from infancy. How any intelligent man can accept it is beyond our comprehension. But the fact remains that they do, and believing that the priest who directs their conduct here has power over God Himself, it is not surprising that the strictest possible obedience is given to his commands.

It is this control over the future destiny of the souls of the people that gives Rome the political power which it possesses everywhere. SENTINEL.

THE BIBLE AS A BOOK OF DEVOTION

BY JAMES FREEMAN JENNESS, PH.D.

A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives, but borrows none.
—Cowper.

I.

THE BOOK OF BOOKS.

It has been said that in these days we are doing everything with the Bible except reading it.

The Bible has been for many years at the head of the list of "best sellers" in the book market. The highest art of the printer and binder are employed in making the Book mechanically attractive. Much of the ripest scholarship of the times has devoted itself to the study of the Bible and to the solution of the problems which such study uncovers. Religious organizations have launched movements intended to stimulate interest in Bible study, especially among the young people of the churches. Great agencies, supported by the Church, are busy in the distribution of the Scriptures, selling at cost, or giving away copies to those who are unable to pay the regular price. Travelers find the Bible in the rooms of leading hotels throughout the country. In short, it is not difficult for one in any locality, or in any grade of social standing or financial ability to possess the Book, or to find it always at hand for reading or study. Yet we are assured that it is read but little by the people of the present generation.

It is easy to condemn the public in terms of glittering generality for doing what ought not to be done, or for leaving undone what ought to be done. But the public may reserve to itself the right to ask the question, "Why?" Indeed, the query has many times been made, "Why should the people of to-day read the Bible?"

In answer it may be said that the Bible should be read as the library of the best literature of one of the really great ancient peoples, as the authentic history of the Hebrew race, as the central Book of one of the commanding world-religions, or as a means of general education and intellectual strengthening. Such

reading cannot fail to produce results that are well worth attaining.

But the general public, which has been condemned for not reading the Bible, may reply that it is not interested in the Book from any of these points of view. If such is the purpose of Bible reading and study, the rank and file in the Church, as well as those outside, will be willing to leave the whole matter largely to the scholars.

If the Bible is ever accorded the place which its best friends would have it occupy—that of the best-read Book as well as the "best seller" it must be because men have learned to read it in such a way that it is allowed to fulfill its own highest purpose, to meet the deepest need of the human soul.

The chief value of the Bible is not in its literary, or historical, but in its religious quality. The Bible is not primarily a book which records the wars, the material progress and the advancement in civilization of the people with whom it especially deals. It is rather the record of their doings in their relation to God and of His dealings with them. Everywhere the hand of God and the will of God are apparent, and everywhere His great personality dominates and overshadows every other.

The Bible is one of the great media through which God has revealed Himself and His beneficent purpose toward the race of men. While we to-day might come to understand much of God if the Bible had never been written, the fact remains that a knowledge of Him in His relation to our human needs is best obtained through the record of His providence over men of like passions with ourselves, and of needs identical with our own.

It has often been affirmed that the members of the human race are instinctively religious. That does not mean, of course, that all have the same conception of God, or the same degree of devotion to Him. Religion does not consist merely in knowing about God. The man who is religious in the truest sense of the word is one who has entered into some sort of personal covenant relations with God. It is possible to know even all that the Bible writers have to say about God without really knowing Him. One of the most learned German theologians near the close of his life bemoaned the fact that while he had taught theology for many years, its principles had taken no vital hold upon his own life.

The exhortation of the friend of Job is worthy of heed by everyone who would be truly religious: "Acquaint thyself now with Him, and be at peace: thereby good shall come to thee."

One of the surest means of becoming acquainted with God is the reading of books which have been written by the men who have known Him best. And the method to be employed in such reading will be that to which the desire of knowing God will naturally lead. We may call it the devotional method.

The devotional department of religious literature is large. It contains many books which were written for the sole purpose of bringing men into closer touch with God in the hours set apart for devotions, or of creating about the whole life a devotional atmosphere. Many of these are of great value because of their influence in fixing the attitude of the individual toward the highest things.

But a study of the books of devotional purpose will reveal the fact that the ones which have lived the longest and which have left the deepest impression upon the thought and life of the race are those which in largest measure have the Bible as their inspiration and the chief source of their thought. The Bible is the authentic record of God's revelation of Himself. The most that men everywhere know of God they have learned from the Bible. As the investigator in the field of history must go back of the books which his contemporaries have written to the original sources, so the one who would learn the truth about God and pass it on to his fellows must go to the Bible as the source of first-hand knowledge concerning Him and the key for the unlocking of the mysteries which surround His personality.

But why not everyone go for himself to the original source of knowledge concerning God since this is within easy reach of all? The books which devout men and women have written for the purpose of introducing their fellows to God or of deepening their acquaintance with Him, have a value that is too little appreciated. But after all the Bible itself is the supreme Book of Devotion, to be used as an aid in communion, a reinforcement for prayer, and an incentive to worship.

The book which proves an aid to devotion must be one which makes real the world into which the attitude and act of devotion have brought us. The great Personality whose presence every-

where pervades that world is God, in His triune manifestation as Father, Son, and Holy Spirit. Prayer is the chief human act in the process of devotion. But prayer is addressed to God, usually in the person of the Father. Before prayer can be effective God the Father must become real to the one who prays. Prayer is offered in the name of Christ. Christ must therefore be real to the one who prays. Prayer is assisted by the Holy Spirit. The Holy Spirit must therefore be real to the one who prays. Prayer would be of no avail were it not for the great facts which centre in the divine plan for human redemption. The plan of salvation must therefore be real to the one who prays.

Inasmuch as the Bible, more than any other book or library of books, makes real the persons and movements of that world into which the attitude and act of devotion have brought us, it is the Book of supreme worth to be read with careful thought and open heart as our Book of Devotion.

Downers Grove, Ill.

PROTESTANT SOLDIERS IN THE ITALIAN ARMY

There are more than 5,000 Protestant soldiers fighting in the Italian army. More than three thousand are Waldensians. At the beginning of the war the Italian Government appointed four Protestant chaplains to care for the soldiers of their faith. These chaplains are holding daily services in the trenches, spiritually caring for their own men, performing all the duties pertaining to their office. The "committee to morally and spiritually assist the evangelical soldiers of Italy" co-operates with the Protestant chaplains in religiously helping to spread thousands of copies of the New Testament, also the "Life of Jesus" and the "Letter to the Italian Soldier."

DOES ROME ADVOCATE THE READING OF THE SCRIPTURES?

BY THE EDITOR.

A good friend of ours has sent us the following:

"I must tell you of an incident which came to my knowledge yesterday. The near-by town of Harrison is ruled and run by rum and Romanism, 97 per cent. of the teachers in the public schools being Roman Catholics. In the high school and some others they have steadfastly refused to read aloud the five Bible verses ordered by law. Through the activity of a young M. E. minister they were ordered to do so after January 1st. Now, as fast and unintelligibly as possible, they read three, and sometimes only one, from the Psalms; and while that is being done the scholars are sneering, laughing and jeering aloud. The Jews remain silent, but the Catholics make a perfect bedlam of the schoolroom, saying they won't listen to the 'dirty book.' This was told me by one of the three Protestant girls in the room, and it is made very uncomfortable for them. This is Rome where she has the power. Isn't it awful?"

As a great effort is being made in this country to deny everything that may appear detrimental to the Church, and we have seen the astounding assertion made by leading Catholics that the Church has never forbidden the reading of the Bible, we present the following quotations, which we challenge any Catholic to deny, to prove the falsity of their assertion:

"We do not choose that laymen shall be permitted to possess the books of the Old and New Testament; if anyone, out of devotion, wishes to have the Psalter, or a Breviary, for the Divine Offices, or the Hours of the Blessed Mary, he may; but we expressly forbid his having these books in the vulgar tongue."—Council of Thoulouse, Sept., 1229; "Acts of the Council" (Latin), +. VII., p. 178.

The Council of Trent, during its eighteenth session, held the 26th of February, 1562, chose a commission of prelates, who were entrusted with the care of preparing a catalogue of books, the perusal of which the council intended to forbid. In its last session, terminated 4th of December, 1563, that catalogue was presented to the council; but the Fathers, finding it rather long,

and probably being anxious each to return to his home, decided that it should be transmitted to the pope, who would publish it according to his good pleasure and under his own authority. The pope, Pius IV., thereupon issued a bull the 24th of March, 1564, for the promulgation of the catalogue which had been drawn up by the commissioners of the council. This very extensive list of books, the reading of which was either absolutely forbidden, or permitted only after correction, was preceded by ten rules, the fourth of which was conceived in the following terms:

"Experience having demonstrated that the perusal of the holy books, permitted without restriction to all the world, does more harm than good, on account of the temerity of mankind, it shall hereafter depend upon the judgment of the bishops, or of the inquisitor to sanction, according to the opinion of the curate or of the confessor, the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those who they know will not draw from it anything prejudicial to their faith or piety: this permission must be delivered in writing. But anyone not being furnished with such a permission, yet who shall, nevertheless, presume to read or to possess the Scriptures, cannot obtain absolution from his sin until he has first given them up to the ordinary (the bishop). And the booksellers who sell the Bible in the vulgar tongue to persons not having the permission to read it, or give it to them in any way whatsoever, shall forfeit the price of the books, of which price the bishops will make a pious use; and they shall, moreover, be subject to any other penalties which it shall please the bishop to inflict on them. As to monks, they cannot either read or purchase the Scriptures without the permission of their superior."

By this rule the question as to who might read the Bible was left entirely to the arbitrary decision of the bishop; but if he could grant the permission he could also refuse it; and was a refusal, which might become permanent, very different from an absolute prohibition? There remained, however, although it was a precarious matter, the *possibility* of obtaining that permission, until less than thirty years afterward Clement VIII. took upon himself totally to destroy this possibility by the observation which he added to the fourth rule. It was:

"It is to be observed that this rule has not conferred on bishops, on inquisitors, and on the superiors of monasteries, any new power to grant licenses to purchase, to read, or to possess the Bible published in the vulgar tongue, seeing that even here, by the order and custom of the holy and universal Roman Inquisition, the power of granting such licenses to read or to keep Bibles, or detached parts of it, whether of the Old or the New Testament, published in no matter what vulgar tongue, has been taken away, and also even the license to permit of summaries, or historical or other extracts, from these Bibles or holy Scriptures, written in it matters not what common idiom; this must be rigorously observed."

These rules, so stringent in regard to the Word of God, contain the following astonishing propositions: "As to the books treating on indelicate and immodest subjects, . . . if they are ancient and written by pagans, it is permitted to read them, on account of the elegance and beauty of their style."—Rule 6th.

"The third source or origin of heresies is the translation of the holy Scriptures into the vulgar tongue."—Alphonso di Castro. who died in 1568! he assisted at the Council of Trent. See his book, "Against Heresies," chap. 13. The same author adds, shortly after the passage which has just been quoted: "It is with good reason that the decree is lauded by which the very illustrious and Catholic Ferdinand, king, and Isabella, queen, of Spain, have forbidden, under severe penalties, the translating of the holy Scriptures into the vulgar tongue, or the retaining what may be translated of it in any way whatever."

"We confess that formerly the holy Scriptures, translated into the vulgar tongue, greatly contributed to the advancement of the Christian faith. But now it is not proper that it should be thus, because we have ascertained by experience that a great number of ignorant people have, through this, fallen into detestable and incurable errors." And again, "To allow the reading of the holy Scriptures to shoemakers, to curriers, to fullers, is giving holy things to the dogs, and casting pearls before swine."—Sixtus of Sienna, "Biblio," book IV, annot. 153.

"There are many books forbidden which have not been the work of heretics, such as the Bible in the vulgar tongue."—Cardinal Tolet, "Instruction to Priests." book I, chap. 19.

"We maintain that the Scriptures ought not to be read publicly, and that everyone must not be permitted to read them in the vulgar tongue."—Belarmine, "On the Word of God," book II, chap. 16.

On the 8th of September, 1713, Pope Clement XI. issued his famous bull "Unigenitus;" here are some of the propositions which it condemns: Prop. 79: "It is useful and necessary, at all times, in all places, and to all sorts of persons, to study the holy Scripture, and to know its spirit, its piety and its mysteries." Prop. 80: "The holy Scripture is to be read by all the world." Prop. 81: "The sacred obscurity of the Word of God is no reason why laymen should dispense with reading it." Prop. 82: "Christians ought to sanctify the Sunday by pious reading, and, above all, by reading the holy Scriptures. It is dangerous to try to deprive Christians of such reading." Prop. 83: "It is a delusion to fancy that the knowledge of the mysteries of religion ought not to be communicated to women through the reading of the sacred writings. It is not from the simplicity of women, but from the vainglorious science of men, that the abuse of the Scriptures has been occasioned and heresies have arisen." Prop. 84: "It is shutting the mouth of Jesus Christ to Christians, to take out of their hands the New Testament, or to keep it closed, in depriving them of means of hearing it." Prop. 85: "To interdict the reading of holy Scripture, and particularly that of the Gospel, to Christians, is interdicting the use of light to the children of light, and making them undergo a kind of excommunication. . . .

"Now, after having received, by word of mouth and in writing, the approval of the undernamed cardinals . . ., we declare, by the present constitution, which must be effectual to perpetuity, that we *condemn and reject all and each of the propositions above mentioned*, as being respectively false, captious, sounding ill, likely to offend the ears of the pious; scandalous, pernicious, rash, injurious to the Church and to its customs; affronting, not only to it, but to the secular powers also; seditious, impious, blasphemous, savoring of heresy, favoring heretics, heresies and schisms, erroneous, approaching to heresy, and often condemned—in short, heretical and renewing divers heresies, prin-

cipally those which are contained in the famous propositions of Jansenius, taken in the sense in which they were condemned."

Pope Pius VII., in a brief addressed to the Archbishop of Gnesen, in Poland, dated 29th of June, 1816, speaking of a new edition of a Polish translation of the Bible, made by the priest Wnick, a Jesuit, and printed for the first time at Cracow, in 1599, with the approbation of the Popes Gregory XII., and Clement VIII., says that it is "the most malignant of inventions, a pest, the destruction of faith, the greatest danger for souls, . . . the conception of a new kind of temptation, inspired by the enemy, an impious machination of innovators, the ruin prepared for our most holy religion by its enemies, the malice of a rascally society, an irreparable ruin."

The same pope wrote, date 23d September, 1816, to Stanislaus, archbishop of Mohilew, in Russia: "We were overwhelmed with great and profound grief on receiving information of the sad project, such as was never before conceived, of circulating everywhere the sacred books of the Bible in new translations, in all kinds of vulgar tongues, made contrary to the salutary rules of the Church. . . . But we were seized with infinitely greater grief, when we read certain letters written in the name of thy fraternity, in which thou dost exhort the people confided to thy charge to purchase these new versions of the Bible, or to accept them with pleasure when offered to them gratuitously, and to study them with attention and assiduity. Certes, nothing could happen more afflicting to us, than to see thee become a stumbling-block: thou, who ought rather to pray for grace to show to others the path of duty."

Pope Leo XII., in the encyclical letter which he published in 1824 on the occasion of the jubilee of 1825, speaks thus: "Many of our predecessors made laws in order to arrest this plague (that is to say, a certain society, commonly called the Bible Society); and latterly, Pius the VIIth, of blessed memory, sent two briefs, one to Ignatius, archbishop of Gnesen, the other to Stanislaus, archbishop of Mohilew. In these briefs are to be found testimonies drawn from the Divine writings, and from tradition, and arranged with wisdom and care, to show how hurtful this subtle invention is to religion and morality. And

we also, venerable brethren, in order to perform our apostolic duty, we exhort you to remove, with all your might, your flocks from those deadly pasturages (*the sacred Word of God a deadly pasturage!*) Chide, entreat, insist in time and out of time, in all doctrine and patience, so that your faithful people, attaching themselves exactly to the rules that our Congregation point out, may persuade themselves, that if the holy Scriptures were permitted to be translated without reserve into every vulgar tongue, there would result, on account of the temerity of mankind, more evil than good from it."

In the month of May, 1844, Pope Gregory XVI. issued a bull, partly directed against the Bible Societies. He called them machinations to spread snares for the faithful servants of true Catholicism, and to entice their souls from the sanctity of the faith; he accuses them of altering with their own hands the Scriptures, or of corrupting their sense by their own interpretation; he also reproaches them for letting infidel nations become acquainted with them. After having reminded them that condemnations were pronounced against several translations of the Bible, even before the sixteenth century; after having adverted to the Rules of the Index, published by the Commission of the Council of Trent, and manifested great astonishment at the remembrance of the Jansenists, who, without blushing, accused the Romish Church of forbidding the reading of the Bible, an audacity which was severely condemned by the bull "Unigenitus," in 1713, and by the bull "Auctorem fidei," in 1794; he recalls to the recollection of his readers the pontifical letter addressed by Pius VII. to the archbishops of Gnesen and Mohilew, and assuming it as his duty to follow the steps of his predecessor, he says: "We confirm and we renew, by our apostolic authority, the rescripts retraced above, and also promulgated long ago, respecting the publication, the propagation, the perusal and the possession of the books of the holy Scripture translated into the vulgar tongue." Then addressing himself to the bishops, he says: "As to you, venerable brethren, after this it will be for you to snatch from the hands of the faithful the Bibles translated into the vulgar tongue, and published in opposition to the opinions above cited, of the Roman pontiffs."

In regard to this bull of Gregory XVI. we have a remark to make. The prelate to whom was confided the charge of preparing the bulls—(for everyone knows that it is not the pope who composes or writes them, though they appear under his name and responsibility)—this prelate, who could only find among all the works of the ancient Fathers one single passage of St. Jerome which seemed, at first sight, to favor the restriction against reading the Bible, could not even lean on this passage without materially altering it; for St. Jerome, at the place in question, says quite the reverse of what the bull makes him say. The reader may judge for himself. The passage in St. Jerome, as it stands in his works (Paris edit., 1706, vol. IV., col. 571, letter 50, the second to Paulin, "On the Study of the Scriptures") is: "Laborers, masons, goldsmiths, carpenters, drapers, fullers, and all those generally who work at manufactures, or even follow the lowest occupations, cannot know their trade unless they have learned it. It is only the knowledge of the Scriptures which everyone attributes to himself. . . . The old woman who only cares to chatter—the ancient dotard—the babbling sophist—have the presumption to think they understand it, pull it to pieces and teach it before they have learned it."

The bull says: "Thus, as St. Jerome deplored, even in his time, the interpretation of the Scriptures is delivered over to the chattering of old women, the babbling of decrepit dotards, the verbosity of sophists—to all, of whatever condition, so that they know how to read. . . ."

If the prelate who composed the bull had taken the trouble to read St. Jerome, he might have seen that, far from lamenting that the Scriptures were delivered over to the interpretation of the old women, dotards and sophists, he only complains of the ignorance of this sort of people with regard to the Scriptures; and, far from finding fault with them for reading it in order to instruct or edify themselves, he only blames them for one thing, that is, for speaking of it without sufficiently knowing it, which, instead of being a prohibition against reading the Bible, is most surely a recommendation to do so more attentively.

HOW EXPLAIN MEXICO?

We are told by the highest functionaries of the Roman Catholic Church in the United States that in Mexico the priests are persecuted, the nuns are abused, and liberty is denied to the Roman Catholic Church.

What is the explanation of this state of affairs? Why do the Mexican people, ninety-nine per cent. of whom are Roman Catholics, treat the Church and its representatives in this manner? We have never seen any explanation from Roman Catholic sources of this strange state of affairs. What becomes of the extraordinary claims of the apologists for Roman Catholicism that it is the true church, the most beneficent institution on earth, when solidly Roman Catholic populations like Mexico, Italy or France drive out the priests and the members of the religious orders?

Humanity in Mexico is pretty much like human nature elsewhere. It is inconceivable that a people who are wisely governed, and kindly led, would organize a revolution against their benefactors. If the claims put forth on behalf of the Roman Church were true, the happiest people in the world should be the Mexicans. They have an amazingly rich country. They have a passionate love for their soil. And yet they hurry from one revolution to another, all tending in the same direction, to get rid of the religious leaders who they say "are bleeding them to death."

Carranza does not answer the riddle that is presented to the civilized world by the conditions in Mexico. Nor can it be solved by accepting the declaration of the papal authorities as to the divinity of that institution. A religious system which practised the principles of Christ could not drive any people into revolution. That only comes from persecution. More than that, the oppression must be general, before it is possible to plunge a whole nation into revolt. The arguments of those who represent the Roman Church, lead to the deduction that the people of Mexico are uncivilized savages who, without rhyme or reason, take up arms, ravage their country, and attack with violence the men and women who have been appointed by the papal authorities to bring them to a knowledge of the gospel of love. How does

it come that so much hate is exhibited toward those whose duty in life it is to preach the gospel of love? If the laws of Mexico are repressive toward the Roman Church, the fault must lie with the leaders of that system. For over four hundred years they have had control. Instead of inspiring love and veneration for the Papacy by their treatment during these centuries, they have filled the people with a hatred of priests and convents which finds expression in their determination, even at the cost of their own lives, to get rid of those who represent it.

Until those accredited to do so give us some rational explanation for the revolt of a whole nation against the leaders of the religion which they profess, it will be impossible to establish the fact that Romanism is the beneficent power which its teachers claim it to be. SENTINEL.

WHAT, MORE THAN ANYTHING ELSE, MAKES FOR AMERICANISM?

"What doth God require of thee but to do justly, love mercy, and walk humbly with thy God." This is the prescription which makes for true citizenship in any true democracy on earth, as well as for that great democracy of the heavenly kingdom.

The important thing for us to determine is to see that we are on God's side of every question which comes up for our solution —to make certain that we are working in harmony with the designs of Him who rules all.

The following story has been told about Lincoln: "I hope, Mr. President, that God is on our side," said a member of a visiting clerical delegation; to which the President replied: "I have not concerned myself with that question"; adding after the shock of surprise had been well affected, "but I have been very solicitous that we should be on God's side."

I would like to leave that great thought of Lincoln's with you as a guide worthy of adoption by all of us in determining the stand we should take concerning all important questions in all walks of life which come up for solution. A. C. EKHOLM.

THE PROBATION SYSTEM AND ITS VALUE TO SOCIETY

BY JUDGE JOHN F. HYLAN, KINGS COUNTY COURT.

In March, 1914, I was appointed a county judge by the Governor. Prior to that time, I served for several years as a city magistrate. In both of these offices, I have had ample opportunity to study criminology at first hand.

In my years upon the bench, I have found that about two-thirds of all those arraigned in the courts, accused of crime, are young men under the age of twenty-five years—youths who are neither vicious nor habitual criminals, but guilty of having made a step in the wrong direction and those whose future career will be largely determined by the kind of justice which is meted out to them.

I concluded that these young members of society could and should be helped and that by so doing we would also be greatly aiding the moral standing of our community. I therefore took the matter up, at a meeting of the county judges, and a letter was written to the District Attorney, asking him to have his assistants at the Magistrates' Courts aid in sending cases on the border line between misdemeanor and felony, but which, strictly speaking, are felonies, to the Court of Special Sessions; a letter was also written to Acting Chief Magistrate Dooley, asking that the magistrates send such cases to the Court of Special Sessions, as misdemeanors. For example, property stolen, valued at $50 or less, is petit larceny, a misdemeanor, while property stolen, valued at over $50 and up to and including $500, would be grand larceny in the second degree, which is a felony. A person charged with having taken property, valued at $51, would be guilty of a felony. Under such a charge, a sentence of one day would deprive the prisoner of his citizenship, whereas, if he was charged with petit larceny and sent to the Court of Special Sessions for trial, the accused, if found guilty, and sentenced to the penitentiary for an indefinite term, would not lose his citizenship —leaving still some hope for his ultimate reclamation.

SUGGESTIONS APPROVED.

Our suggestions met with the hearty approval of the magistrates who have aided us in every way possible; the various

grand juries, to which the plan was outlined, have likewise assisted, and the result is that many cases are now being disposed of in the Court of Special Sessions, which formerly would have been sent to the County Court, causing unnecessary expense to the taxpayers of the county, who are already heavily burdened.

In this connection, it will be interesting to note that the number of arrests in the county during the year 1915 were several thousand in excess of that of 1914. There were several hundred cases sent to the Court of Special Sessions, during the same period, by the magistrates, in excess of those sent in 1914. Many of these were border-line cases, sent there by the magistrates on the suggestion of the county judges, in accordance with the plan submitted by me. The number of cases held by the magistrates for the action of the Grand Jury, in 1915, were 340 less than in 1914; the number of cases reduced by the Grand Jury from felonies to misdemeanors, and sent to the Court of Special Sessions were 405 in 1915 as against 334 in 1914. Taking into consideration the fact that there were less cases sent by the magistrates for the action of the Grand Jury, that body still sent to the Court of Special Sessions more cases in 1915 than in 1914 by seventy-four. This clearly proves that the new plan or system, while it reduces the number of cases to come before the Grand Jury, it at the same time gives that body more time for the thorough investigation of the charges against the vicious and habitual criminal class. It likewise affords the District Attorney and his assistants a better opportunity to prosecute cases of paramount importance and not be compelled to devote hours unnecessarily upon matters which can be more speedily and just as judiciously handled in the Court of Special Sessions.

PROBATIONERS MAKE REPORTS.

I have placed on probation, up to and including April 1, 1916, 205 persons, ten of whom were women. Sixteen of this number have since been sent away for other crimes or for violation of the probation terms. Eighty-eight were continued on probation, because they had not yet measured up to the standard of reformation. One hundred and one were discharged from probation, because their behavior had been such as to entitle them to again merit the respect of all good citizens.

Early this month, the probationers reported to me personally at the County Court House. Many members of the May Grand Jury honored me with a visit and heard the reports of the probationers. It was indeed gratifying to hear these reports, the most of which showed that many of the probationers were at work or in business for themselves, earning on an average $14 per week. Their reports showed that the different salaries of the "rescued" young men ranged from $7 to $50 per week; several were married before being placed on probation and a number had been married while on probation and had established homes; some had started bank accounts, one having been able to save upwards of $500 while on probation; many were turning their week's salary over to parents or widowed mothers, for the support of other and younger members of the family. The placing of these men and women on probation has worked a saving to the taxpayer of approximately $244.38 each, per year, and, better still, has brightened the dark corners which were overshadowing the future of a number of persons who now have an opportunity to make themselves of value to society. These facts are amply attested by the following letter which I recently received from the May Grand Jury:

Hon. John F. Hylan,
County Judge, Kings County:

Dear Sir:—We, the members of the May Grand Jury, who were present Wednesday evening, May 3rd, at the Kings County Court House, to witness the progress made by the many young men who you, through your probating efforts, are endeavoring to reclaim from a life of crime, wish to express our hearty appreciation of these laudable efforts. Your wise counsel and fatherly interest in these erring citizens are worthy of emulation as well as commendation, and we sincerely wish you Godspeed for a continuance of its success.

We were very much impressed by the manner in which you inquired into the conduct and personal affairs of the young men interviewed, their appreciation of the generous consideration shown them, and their earnest determination to conduct themselves in the future as good citizens.

Another remarkable feature which we noticed especially is

the fact that nearly every one of those boys are now employed (a number of them learning trades) at salaries averaging approximately $14 per week.

It seems to us that no one familiar with the facts can question but that it is far better that these "first offenders" should have been paroled under the watchful eye of the law, engaged in honest pursuits, rather than to have languished their time as criminals in the cells of our public institutions."—(Signed), Fredk. C. Riegelman, Foreman; F. Matthew Saauze, Clerk.

VOLUNTEER PROBATION OFFICERS.

In many instances, I have placed young men on probation with citizens, as volunteer probation officers, who look after them, and if possible, secure work for them. One hundred citizen probation officers can look after 100 probationers much better than can one official probation officer.

In order that you may get the viewpoint of the volunteer probation officer, as to the efficacy of the plan now in vogue, I herewith give you the last report of P. F. Ward, a respected citizen who has given much of his time and attention to the saving of one of his neighbors:

My Dear Judge:—

It affords me much pleasure to report to you in the matter of ——— of ———, Brooklyn, who has been placed on probation, under suspended sentence, by you in my care. I beg leave to state that I have obtained a position for him, at $10 a week, and he has been continuously employed ever since assuming his new duties. I have not failed to follow your instructions with reference to keeping a close watch on him and he has been under my strict surveillance since you placed him under my charge on probation. This young man fully realizes that his first offence was a step in the wrong direction and it is his sole aim now to wipe out this stain by leading a most exemplary life.

I am taking this opportunity to indorse the system you have inaugurated in the matter of suspending sentence in the case of young boys who have made a false move the first time.

Placing them on probation and giving them a chance to retrieve themselves in this way, without having the stigma stain of imprisonment on them, justifies and encourages the youth in-

variably, in my opinion, to do everything in his power to win himself back to good standing in society.

Another letter, which I received from the well-known Greenpoint citizen and attorney, John MacCrate, who is also devoting much of his valuable time to the assisting in "rescue" work:

Dear Judge Hylan:—

With reference to ——— and ———, I would say that ——— has reported to me regularly and I have kept in touch with his family, who are very respectable people. He is working steadily and is doing very nicely in his place of employment. His mother and sisters advise me that he keeps to the house very much.

With reference to ——, I will say that he called at my office once or twice and said that he was employed. I have tried to locate him, but have been unable to do so. I was not his attorney and he may have felt that he was not under the same obligation to report to me as ———. On the two occasions when he did call, he appeared to be very sincere in his statements of desiring to keep out of trouble in the future.

If space would permit, I could give you the reports of many citizens who are doing "rescue" work, with excellent results, but these which I herewith publish will give a pretty fair idea of how the plan works. I want, however, to cite one or two cases, so that those interested may get an idea of the many circumstances surrounding cases with which a judge must deal. A young man, who violated the law, because of his intemperate habits, was brought before me in the County Court. A citizen hearing that I was anxious to have those call who could give me at first hand facts surrounding the home life of prisoners, in order that I might more fairly mete out justice, called and informed me that this young man had been the only support of two younger sisters, the father and mother being dead, and that if he were sent away, the home would be broken up and the sisters left without support. This young man was placed on probation, a position secured for him, thus enabling them to keep and maintain a home. So the probation system in the young man's case proved a blessing not only to himself, but the innocent ones dependent upon him.

Another case is that of a young man and his wife who, through being in poor circumstances, had violated the law by receiving a small quantity of goods which had been stolen. A citizen called in behalf of this couple, having known them since their childhood, and asked that they be given a chance. The young man was placed on probation with this citizen, who is a hard-headed business man, and the young wife was placed on probation with the citizen's wife. The result was that the young man secured work and both he and his wife are now living honest and upright lives.

EMPLOYERS AS PROBATION OFFICERS.

In a number of instances, employers have been persuaded to take back into their employ young men who had betrayed their confidence. A man who had been employed for sixteen years with one concern took several hundred dollars of the company's money. His employer came forward and requested that he be given another chance and that he would take him back in his employ and allow him to square the account by weekly payments. The young man was placed on probation with his employer and has since paid back much of the stolen money. It should always be borne in mind, that if the probationer does not keep his promise to mend his ways and comply with the orders of the probation officer, he can be returned for sentence.

A plan which after only one year of operation, shows fifty per cent. of those placed on probation thoroughly well qualified to be restored to society, another forty per cent. well on the road to reform, and only seven per cent. of violation of parole, as has been the case in the court over which I have the honor to preside, is, in my humble opinion, worthy of a greater development and should have the undivided support of every good citizen, regardless of race, creed, social or political affiliations. I am a firm believer in the volunteer probation system and urge all good citizens to give the subject careful consideration and their most hearty support.

A WORK WORTH WHILE.

If my labors on the bench produce no greater results than the saving of young men and women from the downward road, their establishment into homes of respectability, their entrance into

proper society, and the saving of their families from disgrace and humiliation, I shall be satisfied. Dispensing justice, tempered with mercy, is a far better way to uphold the law than by thrusting "first offenders" into a felon's cell, there to mingle with the hardened criminal and thus become social outcasts, when a kind word timely spoken or an outstretched hand from a stronger brother might have restored the fallen one to honest manhood and upright living.—JUDGE JOHN F. HYLAN, Kings County Court.

GOOD SHEPHERD INMATE SUES HOME FOR $3,933

That she was kept in the House of the Good Shepherd for a period of ten years, eleven months and three days against her will, between the years 1902 and 1912, is the allegation of Fern Lockman, twenty-five, who to-day is suing the institution in district court for $3,933 she claims is due to her as wages for working in a laundry at the home.

She was deprived of mental growth, kept in fear and subjection by her spiritual monitors and made to stay behind locked doors, she says in her petition.

She was forced to work in the laundry from eight to twelve hours a day and was not permitted to talk to her father when he visited the institution except through an opening and in the presence of an attendant, she alleges.—Omaha (Neb.) Daily News, October 28, 1916.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.